CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

HANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 4, 1837. NO. 808.—VOL. XVI.—NO. 5.

RELIGIOUS MISCELLANY.

IGIOUS CHARACTER OF LORD BYRON.

Interesting letter from Count Gamba.

Zante, May 21, 1824.

ar Sir—You ask me for a minute and full unt of all his actions and opinions concern- ligion; and also of all his acts of charity neficence, known to me. It would be a and serious task, for any one to pretend to ly this demand entirely, especially with re- to the second part; but as far as the lim- f a letter will permit, and memory aid me, ll endeavor to satisfy you.

my opinion, the sentiments of his lordship eligion were not fixed, that is, he was not more to one religious and Christian sect another; but his profound sentiments were ious, and he professed a deep respect for loctrines of Jesus Christ, as the source of e and felicity. With respect to the recon- mysteries of faith, his mind was involved ubts, which, however, he had a desire to ate as troublesome, and on this account ver shunned conversations on this subject, u well know.

ave had occasion to observe him often in situations in which the most involuntary nest sincere sentiments of the mind are ded,—in serious danger of the stormy sea, herwise,—in the contemplation of a fine ranquil night of summer,—and in the midst olitude,—and I have observed his emotions is thoughts to be deeply tinctured with ion.

e first time that I had a conversation with n this subject, was at Ravenna, my native ry, about four years ago, while we were on horseback in an extensive, solitary of pines. The scene invited to religious tation. It was a fine day in spring. 'How,' id, 'raising our eyes to heaven, or direct- hem to the earth, can we doubt of the ex- ce of God?—or how, turning them to what thin us, can we doubt that there is some- within us more noble and more durable the clay of which we are formed? Those o not hear, or are unwilling to listen to feelings, must necessarily be of a vile e.' I wished to answer him with all those ns which the superficial philosophy of etius, his disciples, and his masters have t. He answered me with strong arguments rofound eloquence; and I perceived that ate contradiction on this subject, forcing o reason upon it, gave him pain. This rse made a deep impression on me.

ny times, and in various circumstances, I heard him confirm the same sentiments; e always seemed to me to be deeply con- d of their truth. Last year, in Genoa, we were preparing for our journey to e, he was accustomed to converse with two or three hours each evening alone, on the terrace of his palace in Albano, fine evenings of spring, whence there d a magnificent view of this superb city e adjoining sea. Our conversation turned t always on Greece, for which we were n to depart, or on religious subjects. In s ways I heard him confirm the sentiments I have already mentioned to you. 'Why I said to him, 'have you gained to your- he name of impious, and enemy of all reli- belief from your writings?' He answer- They are not understood, and are ill inter- d by the malignant. My object is only to at hypocrisy, which I abhor in every thing, particularly in the matter of religion; and n now, unfortunately, appears to me to be lent. I seek to unveil the vices, or the interested views which so many cover un- hypocritical mantle, and for this, those to n you allude wish to render me odious, and me to be believed an impious person, and nster of incredulity,' &c.

r the Bible he had always a particular re- . It was his custom to have it always on udy table, particularly during these last hs; and you well know how familiar it was m, since sometimes he knew how to cor- your inaccurate citations.

etcher can have informed you about his best dispositions in his last moments. He repeated subjects from the Testament; hen, at his last moments, he had in vain pted to make known his pleasure with re- to his daughter, and others most dear to life, and when, on account of the wan- s of his mind, he could not succeed in g himself understood, Fletcher answered Nothing is more at my heart than to ex- your wishes; but, unfortunately, I have en able to comprehend scarce the half of 'Is it possible?' he replied. 'Alas! it late. How unfortunate? Not my will, e will of God be done!' There remained only a few intervals of reason, and in- tions of delirium,—the effect of a deter- ion of blood to thhead.

often expressed to me the contempt which for those called '*esprits forts*,' a sect of nt egotists, incapable of any generous ; and hypocrites themselves, in their af- contempt of every faith.

professed a complete toleration, and a ular respect for every sincere conviction, ould have deemed it an unpardonable crime ach any one persuaded of the truth, from lief, although it might be tinctured with dity, because he believed it could lead to her end than to render him an infidel.

en in Missolunghi, he took care that the and the other sacred books, sent by your societies, should be dispersed; and he d that the advantage which the Greeks derive from the spread and study of books should be made public in the ga-

am certain, however, that you will take not to make him appear a devotee, because ould be contrary to truth, in the same de- as that which would make him an enemy religion.

we contemplate his acts of charity and be- nce,—which, indeed are the true sub- stance,—a volume would not be sufficient for me to narrate only those of which I have been a witness.

I knew in some cities of Italy, various decent families who had fallen into poverty—with whom he had no relation,—to whom he has sent assistance secretly, to the extent of more than two hundred dollars: nor did these people ever learn the name of their benefactor.

Three years ago, at Florence, an honorable mother of an English family became the victim of ruinous persecution, for having seriously defended the honor of one protected by her, against the seductions of some infamous persons; she was reduced to extremity, and had recourse to Lord B., who was in Pisa; this woman was as much unknown to him as were her persecutors. He gave her such support as was sufficient to render vain all the plots of her infamous enemies. He was in Pisa also when a terrible tempest sunk a number of vessels in the harbor of Genoa, and reduced to beggary a number of families in comforable circumstances. He despatched secretly more than three hundred dollars for these unfortunate people.

One day, riding near the wall of Genoa, along the sea, a captain of a Corsican ship met us;—his ship was wrecked, and himself without bread. Lord B. invited him to his house, and rendered him such effectual assistance, that he was able to return to his country, and engage again in his employment.

Another day we rode two miles out of Genoa, when we met two people in the most destitute condition; their deportment was noble and proud, and by their features they seemed natives of Germany. Two days afterwards they appeared by accident at his lordship's house, seeking alms. They were two Germans, fugitives from Greece, who, persecuted, without shelter, without bread, without shoes, wished to return to their country, Wirtemburgh; they had supported themselves by begging as far as Genoa, and were reduced almost to despair. My lord furnished them with every means to enable them to reach their home. In short, I could relate many hundreds of such actions.

I do not refer you to those which occurred after his arrival in Greece. At Cephalonia, how many families of Moreotes and of Sulliotes were maintained by him!

At Missolunghi, he furnished the means of founding an hospital for the benefit of the poor; independantly of the large sums which he advanced to the government, and to the city of Missolunghi, for the army and for the navy; and I can assure you, that without his assistance, those most interesting parts of western Greece would have been lost—not from the power of the Turks—but by the Greeks themselves. . . .

And what did he not desire to do, if he had not been carried away so unseasonably far Greece,—for the world,—and for his friends?.

His expedition to Greece, which, after so many other sacrifices, cost him his life, was it not the most generous and beneficent action which could be undertaken by a Christian? Was he a man to cringe to fortune, to power, or to glory?

And how great an influence his coming had on the safety of Greece. in spite of his premature death, I shall sometime or other demonstrate to you.

One of his first objects was to inspire both parties with more humane sentiments. You see, when occasion was offered to him, he ransomed women and children, and sent them in liberty to their country. Be saved some Turks, not without serious disturbance and personal danger, from the sanguinary hands of some Greek corsairs.

When a Turkish brig struck on the coast of Missolunghi, and it was attempted to make prisoners of the crew, he promised a dollar for each man that was saved and in proportion for the officers. But they were able to make their escape in the boats of other Turkish vessels.

It may be doubted whether he was a rigid Christian with respect to the opinions of faith, and those little points demanded as their sequence. But we may be allowed to ask those who, with so little humility, boast of their severe observances of the Christian laws, in what manner have their works, even in proportion to their means, merited for them that name, which Lord Byron's have done, whom they accuse of impiety?

PETRO GAMBA.

The only true courage is that which impels us to do right, without regard to consequences. To fear a populace is as servile as to fear an emperor. The only salutary restraint is the fear of God.

[From the New York Evangelist.]

A JUVENILE TEMPERANCE MAN.

A few evenings since, whilst walking along Broome street, I overheard the following conversation between a father and son, the latter a boy some ten or twelve years old.

Approaching a grocery, (not a temperance grocery, but a place where rum is sold,) the father observed to his son, 'I must stop here a moment I believe.'

Son. No, papa, let us not stop, 'tis so cold. Let us get home as soon as we can.

Father. But I am thirsty, and must stop here to drink.

Son. We shall soon get home, and tea will be ready then.

Father I will be out again in a moment.

Son. No, don't papa; don't stop now.

Father. Hush your noise till I come out again.

The little lad here grew desperate, and seizing hold of his father's hand and pulling it, cried 'Oh! papa, don't stop here, mamma will cry again if you do.' The father who had not yet lost all sense of feeling, yielded to his little son's entreaties, and they both went on homeward together.

Does not the conduct of this little boy speak volumes for the cause of temperance? To the youth of our country, we must look for sober, industrious men to supply the places of the present race of drunkards, who are soon to leave the stage. And when we behold in the rising generation such powerful advocates for temperance, we feel assured that ere long our land must become emphatically, the 'land of steady habits.' J. E. S.

EXTREMES IN RELIGION.

All extremes, we believe, however they may vary in their development, partake of a common source. All *excess*, in point of fact, is the child of some *deficiency*; as, according to modern physiologists, all animal monstrosities are the consequence of *incomplete* organization. It has its source always in the unfortunate habit of taking a *part* for the *whole*; of cherishing and pampering by themselves a few favorite notions, which, although sound and excellent, when qualified and tempered by maxims of another kind, become actually false and actually pernicious, as they become exclusive, and usurp a sole and tyrannical dominion. The result upon the understanding is analogous to the result which would accrue in the material world, if nature, instead of being regulated with unerring precision by the combined harmony of opposite forces, were left to the wild mercy of some one impelling power; if the law of gravitation, for instance, were not balanced by the law of projection, or the law of projection were not kept in check by the law of gravitation. No human brain can be safely trusted with a single idea working and fermenting in it forever. Every such idea becomes in time a *monomania*.

It is a circumstance, however, which daily observation places beyond dispute, that moral causes are often added to intellectual. The heated imagination and the narrow perceptions are blended with a poor and mischievous ambition, which can possess even the ministers of the church, and exert its influence in the midst of spiritual concernments:—we mean, the unbridled desire of producing that wonder and that excitement, which are ignited into a sudden flash by violence, but are removed, far as the poles asunder, from moderation. A man, bitten with this *rabies*, must say to himself what, if the law report be correct, Mr John Campbell, the dissenting minister, said to a friend:—That he must 'keep up the excitement: if the *excitement failed he sank*.' Half in ignorance, and half in design, self-deceived, and deceiving others, such a man must inevitably plunge more and more into the gloomy gulfs of excess, both doctrinal and practical. Excess, and error, the twin-sister of excess, will be as demons, that seize and tear him, and cannot be driven out; and religion, as he exhibits it, will be rendered the jest of the unbeliever, and to the pious Christian a theme of unutterable regret.

It is notorious, that, in the ministrations of the pulpit, the stimulating ingredients of the draught must be perpetually increased: and at length the excitement, which a man is in the constant habit of administering to others, becomes a necessity to himself. In France we may refer to the Abbe de la Mennais, whose '*Words of a Believer*' we are almost more sorry to see translated into English, than we were to find that such pestiferous rhapsodies could be eulogized by any critics abroad as the sublimity of eloquence. The tone, which had long been trembling on the very verge of mental sanity, at last topples over the brink; and the misfortune is, that ardor and sincerity, where there is no primitive stratum of accurate information and steady judgment, instead of being a preservative, are actually the momentum of extravagance. Or if—and the case is, alas, of frequent occurrence—the lucubrations are half fanaticism and half fraud, we then reach, perhaps, the lowest abyss of all that is pitiable in man's condition; because we tread among the wreck, and ruin of qualities, which might have led, if ordered and regulated aright, to great and magnificent results.—*From the British Critic.*

VALUE OF WEIGHTY WORDS.—A waste of life! Why, what is man, his pursuits, his works, his monuments, that these niceties of language, the weight of words, and the value of sounds should be deemed unworthy of his immortal nature? He is fled like a shadow. The wealth which he toiled for is squandered by other hands. The lands which he cultivated are waste. That hearth-stone on which he garnered up the affections of his own home, is sunk into the elements. The very marble, which his children raised over his ashes for a memorial unto eternity, is scattered to the winds of heaven. His sons, his kindred, his name, his race, his nation, all their mighty works, their magnificent monuments, their imperial cities, are vanished like a mist, and swept out of the memory of man. Yet the very word that he spoke—that little winged word a breath, a vapour, gone as it was uttered—clothing a new and noble thought, imbodying one spark of heaven's own fire, formed into letters, traced in hairy lines upon a leaf, enrolled, copied, printed, multiplied and multiplied, spreads over the whole earth; is heard among all tongues and nations; descends through all posterity; and lives forever, immortal as his own soul.

CHRISTIANITY.—We read in our books of a delicate Athenian being entertained by one much given to hospitality. Finding anon that another was received with like courtesy, and then a third, he grew very angry. 'I thought,' said he, I had found a *friend's house*, but I am fallen into an inn, to entertain all comers, rather than a lodging for some private and especial friends.' On this story, the admirable Hales thus expresses himself: 'Let it not offend any, that I have made Christianity rather an inn, to receive all, than a private house, to receive some few; for so both precept and example teach us to extend our good offices not to this or that man, but to mankind; like the sun, which ariseth not on this or that nation, but on all the world. Julian observes of the fig tree, that above all trees, it is most capable of grafts and scions of other kinds, so far as that all variety will be brought to take nourishment from one stock. Beloved, a Christian must be like unto Julian's fig tree, so universally compassionate, that so all sorts of grafts, by a kind of Christian inoculation, may be brought to draw life and nourishment from his root.'—*Hales.*

FOR THE REGISTER AND OBSERVER.

A DIALOGUE.—ENGLISH IVY AND AMERICAN IVY.

Hedera helix and Rhus radicans.

E. Ivy. Why are you placed by my side to be compared with me? you, who must be handled with mittens? Torn from my native soil, that revered spot I once adorned, Abbotsford, much as I have suffered, painful as have been my forebodings, I little expected such an indignity; your noxious breath stifles my aromatic odors.

A. Ivy. are you ashamed of your kindred? you are the English Ivy, but I am no less the American Ivy and shall be as celebrated as you, when there are ruins here for me to creep over and poets to celebrate such a picturesque ornament; both which, time will provide.

E. Ivy. you my relation! my relations dwell in Europe, Africa, the East and West Indies. I know not of one on this whole continent. You may cover ruins, but such a noxious thing will never look fair in the eyes of my lovers, the poet the painter, and the sculptor—you are not the vine, which Goethe celebrates in his sublime apostrophe to genius.

'Ephen hat deine schlanke
Gotterbilding umkleidet.'

'Ivy clothes thy slender divine forms.' I am an evergreen, I am the 'ivy never sere.' Your leaves, often wrapping the tree you wreath in a crimson fold, like a flame of fire, drop off at once, and leave your winter stem bare.

A. Ivy. That autumnal glory then, you do not share with me; but why have I not deservedly your name? you and I both have five petals, five stamens; my bunches of small flowers, and yours too, are both green. I too, have glossy leaves; If yours have three *swelling* pointed lobes, mine are ternate. I, like you, cling to an old tree, or a cliff—*with* close-set fibres.

E. Ivy. If your flower is like mine, it is not the same. Your being differs, in containing only one seed, while mine encloses five. My flowers are perfect; those of yours that have stamens, have no stigma; those that have a stigma have no stamens. Then my flowers are differently disposed from yours; yours stretch into tall slender panicles; mine with their reflexed petals, spread out into broad corymbs. My berries are black, yours are white. I reject your affinity. Your juices corrupt the pure air, and make an indelible sable stain: mine leave no such blot. It is perilous to approach you—many who venture to do it, have their skin inflamed by your exhalations. The mother bids her infant beware of your dark links. My aromatic breath is innocent; my leaves are not only glossy, but beautifully variegated with white veins. True, your *habits* resemble mine. Like me you climb tall trees, and share in their vicissitudes. You and I are both exposed, as we hang aloft on our supporters to the subtle electric stroke. We bow with our props before the wind, the woodman's axe and the mining tooth of time. I acknowledge the likeness. I acknowledge your beauty. Were you innocent, I would salute you heartily.

A. Ivy. Must I then give up the classic name, the Saxon race bestowed on *me*, when I made their acquaintance? Am I not the ivy then, that crowned Bacchus? When the American scholar meets with the *hedera* in classic verse, must he be told that it is not me whom the Roman poets celebrate?

E. Ivy. You are not a Hedera; you are only a Rhus; you have been called by the bad name of Toxicodendron, Poison tree. So you thought yourself the vine sacred in Egypt and Greece, that crowned poets, with which even Calliope adorned her noble brows! Your secret venom makes you a fitter wreath for that ugly deity Envy. I would gladly leave to you the honor of crowning Bacchus. Your nature craves that perchance more earnestly than other honors of mine. Some in this country whom your usurpation of my name deceives, have fancied that the ancients meant a moral emblem in wreathing the brows of that god with your glittering poisonous leaves. But as I had the honor of being deemed an antidote to inebriety, a crown of my salutiferous stems seems like a suggestion in a gentle form, of moderation in a dangerous worship.

A. Ivy. I am at least more a thing of power than you!

E. Ivy. Only in appearance. Bad boast! and blessed *is* it! as empty as bad. All hurts, and the power itself that inflicts them—are transitory; all evil natures, though fostered now with dew, and air, and sunbeams, are to change; the serpent to become the playmate of the infant, you restored to your original innocence, to what you were in Paradise, no longer a fair deceit to be the greatest charm to those who know you best. I almost love you.

AN ANECDOTE.—An anecdote was told by the Rev. Mr Atkinson, General Agent of the American Bible Society, at a late meeting in this city, to the following effect. A little girl had given away all her money to some benevolent object; and one evening while prosecuting his agency in Virginia, it was proposed that a society should be formed, requiring as a condition of membership so small a sum that children might be included. The Society was accordingly formed, and the name of the little girl was added by her father, as she was not at the meeting. On returning home, her father told her what he had done; fearing lest the answer might be 'I will pay the subscription when you give me the money,' or 'as you have subscribed without my knowledge or consent, you will have to pay it.' But no such answer was given. On the contrary, she sat in a thoughtful mood, as if devising some method by which she might meet the unexpected demand upon her liberality. At length her countenance brightening up, she said 'Father, if you will pay the subscription, I will eat no butter for a month.' And she did actually deny herself for a month, of her own free will and choice, that she might be enabled to contribute something for the distribution of the word of life.

It is said that an individual on hearing this anecdote, changed his original purpose of giving ten cents, and gave two dollars to the cause, resolved that he would save that amount by denying himself for a month the luxury of segars.—*Charleston Obs.*

FOR THE REGISTER AND OBSERVER.

PRAYER OF SIR SAMUEL ROMILLY.

This eminent statesman and philanthropist, well known for his enlightened efforts to reform the criminal code of England, was also distinguished by his fervent and habitual piety. His whole character indeed was suited to inspire veneration and esteem. He was resorted to by all classes of people for professional counsel; and he made the interests of the humblest of his clients his own. His domestic affections were exquisitely tender; and when it is remembered, that in a moment of anguish, immediately occasioned by the death of a beloved wife, but aggravated to insanity by the pressure of professional and public cares, he lifted against himself a hand that was never lifted but in kindness to his fellow-creatures, the following prayer found among his papers cannot, we think, be read without emotion. It was sent after his death as a token of respect to one of his most cherished friends, and was preserved by him as a precious remembrance of a sincere Christian, an upright counsellor, and one of the most amiable of men.

PRAYER.

Almighty God, Creator of all things! the source of all wisdom and goodness and happiness,—I bow down before thee, not to offer up prayers, for I dare not presume to think or hope, that thy most just, unerring, and supreme will can be in any degree influenced by any supplications of mine, nor to pour forth praises and adorations, for I feel that I am unworthy to offer them; but in an humility, and with a deep sense of my own insignificance, to express the thanks of a contented and happy being, for the innumerable benefits, which he enjoys. I cannot reflect that I am an human being, living in civilized society, born the member of a free state, the son of virtuous and tender parents, blessed with an ample fortune, endowed with faculties, which have enabled me to acquire that fortune myself, enjoying a fair reputation, beloved by my relations, esteemed by my friends, thought well of by most of my countrymen to whom my name is known, united to a kind, virtuous, enlightened, and most affectionate wife, the father of seven children, all in perfect health, and all giving by the goodness of their dispositions a promise of future excellence, and though myself far advanced in life, yet still possessed of health and strength, which seem to afford me the prospect of future years of enjoyment;—I cannot reflect on all these things and not express my gratitude to thee, O God, from whom all this good has flowed. I am sincerely grateful for all this happiness. I am sincerely grateful for the happiness of all those who are most dear to me, of my beloved wife, of my sweet children, of my relations, and of my friends.

'I prostrate myself, O Almighty and Omniscient God! before thee. In endeavoring to contemplate thy divine attributes, I seek to elevate my soul towards thee. I seek to improve and ennoble my faculties, and to strengthen and quicken my ardor for the public good. And I appear to myself to rise above my earthly existence, while I am indulging the hope, that I may at some time prove an humble instrument in the divine work of enlarging the sphere of human happiness.'—*Notices of Sir Samuel Romilly, by Dr Parr.*

FOR THE REGISTER AND OBSERVER.

Mr Editor—In the communication I sent you last week relative to the British and Foreign Association, I expressed the wish that the able speech of Dr Armstrong of Dublin, might be laid before the public, I trust that its length will offer no serious objection to its appearing in the columns of the Register, and I am sure that your readers, when they shall have read it, will ask of you no apology for having laid the whole of it before them. A.

We cheerfully extract the following eloquent and spirited passages.—Ed.

The Rev. Dr Armstrong* then rose and spoke as follows:—I beg to return my warmest acknowledgments to you, Mr Chairman, and to this numerous assembly of my Christian brethren, for the kindness with which you have received me, and for the indulgent and encouraging manner in which you have spoken of my services this day. You have done me great honor. I consider it a very high distinction to have been asked to officiate at your Anniversary, and to have my name enrolled among the fearless and uncompromising followers of our Lord whom your Institution invites from year to year, to advocate the doctrines of scriptural truth, and to defend the principles of Christian liberty. Among the various institutions which indicate the free spirit of England, none seems to me to hold a more prominent place in this respect, than the Association I have the honor to address. It asserts to its widest extent that liberty wherewith the blessed religion of the Redeemer maketh us free;—the liberty of examining his sacred Gospel—the liberty of judging for ourselves of its contents—the liberty of worshipping the Creator according to its holy injunctions—the liberty of following the dictates of our own consciences in all matters that relate to our eternal salvation.

Regarding the Bible as the all-sufficient rule for the faith and the practice of Christians, your Association has acted most wisely and consistently in rejecting all articles, confessions, creeds and systems of doctrine that have ever been devised by uninspired men. This is the true and only foundation of Christian freedom. Wheresoever any test save that of the Bible is enjoined upon men, there there is an audacious assumption of unscriptural authority on the part of those who impose the test, and a base and dishonorable surrender of religious liberty on the part of those who comply with it.

The rejection of uninspired symbols of faith, and the recognition of the Holy Scriptures as the sole infallible guide, were the only principles that could justify the Reformers in their separation from the Church of Rome. These principles constitute true Protestantism: and no church can be truly called a Protestant church which does not fully admit these principles.

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What a noble scene of fraternal love was recently exhibited on the Continent of Europe by Bible-Christians of various churches, of different languages, and from widely-separated lands, assembled to celebrate the triumph of the Holy Scriptures over the corruptions of men, and the restoration of Christianity to its original purity and power! In that assembly—the most truly Christian, perhaps, that has been congregated together since the apostolic age—whatever differences of opinion existed, while all rested their faith upon the word of God alone, they could agree to differ. Every member of that assembly felt as every Christian ought to feel, how utterly unsuited the spirit of dogmatism is to the patient inquirer after truth; and how unbecoming is the arrogance of bigoted presumption in those that call themselves the followers of 'Him who was meek and lowly in heart.' Every man in that assembly respected the honest and sincere opinions of others how much soever they differed from his own. Every man was prompt and forward to extend the right hand of Christian fellowship to the pious and good of every denomination and of ever country. Every man was ready to recognize as his Christian brother any who believes that 'this is life eternal, to know the only true God, and Jesus Christ whom he has sent.'—And where was this delightful scene exhibited? In the city where the fires of persecution formerly blazed, kindled up by those that called themselves reformers; and where the severest spirit of intolerance raged, so long as the institutions of the austere and gloomy Calvin superseded the Bible as the rule of faith. But what a glorious change has been effected in that city after the Confession of Calvin was discarded and the Gospel of Christ restored! When the influence of Calvin prevailed, her streets resounded with the savage yells of sanguinary bigotry and blood-thirsty persecution; but when the Gospel of the Saviour became predominant, no sound was heard from the innumerable multitude that filled her houses and her temples, but praise to their Redeemer and 'glory to God in the highest; on earth peace and good-will to man.' When the influence of Calvin prevailed, her prison wall reflected back the lurid glare of the blazing faggots which formed the pyre of the martyred Servetus; but when the Gospel of Christ became predominant, her noble edifices were splendidly illuminated to testify the triumphant joy of a free and generous people celebrating the supremacy of the Holy Scriptures, the advancing light of true religion, the extension of Christian tolerance, the progress of Christian peace, the establishment of Christian liberty!—Honor, everlasting honor to the virtuous republic which first shook off the yoke of human authority, emancipated herself from the chains of spiritual bondage, and stood forth erect in the majesty of religious freedom, with Christ for her only Master, with the Bible for her only code! Honor to the memory of her pious pastors and professors, by whom, through successive generations, this noble example has been received, supported and bequeathed! Honor to her 'Venerable Company,' by whom that example is so gloriously sustained at the present day! Like our Non-subscribing Presbyterians in the British islands, they have suffered much from calumny, falsehood and misrepresentation. Like us, too, they have been exposed to the machinations of 'false brethren unawares brought in,'—'who came in privily to spy out the liberty which they have in Christ Jesus, that they might bring them again into bondage.' Unmoved by any of these things, they have persevered in a holy fidelity to the cause of their Divine Master. So far from being 'ashamed of the Gospel of Christ' as their system of belief and practice, they have declared their adhesion to it ALONE, as 'the power of God unto salvation to every one that believeth.' So far from hiding their sentiments or concealing their principles, as has been falsely imputed to them by their calumniators, what did they do? With the honest front of truth and the boldness of conscious rectitude they invited the whole Protestant world, both friends and foes, to come to them and see whether there is 'any good thing in Nazareth.'—Their slanderers and calumniators, indeed, rejected the invitation. The bigoted, the intolerant, the persecuting felt that the jubilee of evangelical light and and liberty and peace was not a scene meet for them. The deaf adder will not hear the charmer, charm he never so wisely. And yet that heart must be hard and impenetrable to all the benign and blessed influences of the Gospel, that could remain unsoftened, unimpressed and unimproved by the ardent, eloquent zeal of lips that seemed to be touched with fire from the altar of the purest devotion; which inspired the language of the numerous delegates from foreign lands; which was so ardently responded to by the pious, able and upright pastors of Geneva; and which displayed itself not for the 'doctrines which are the commandments of men,' and which make vain the worship of God,—but for the doctrines of the everlasting Gospel in their uncontaminated simplicity and power. Who that heard can ever forget the fervid eloquence, the glowing piety, the evangelical sentiments, the boundless charity of a Bourrit and a Chenevière, a Diodati and a Mennier, a Martin and a Guillebert, a Basnet and a Bedot?—Brethren and friends! is it not cheering and exhilarating to our hearts to reflect that we are linked with such souls as these in the sympathy of a common cause! I dwell with peculiar delight on the ecclesiastical history and conduct of Geneva, because it is to her example, under Providence, that we, the Non-subscribing Presbyterians in the British isles, owe our emancipation from a spiritual bondage similar to that under which she groaned. The sacred torch of religious liberty kindled by her in the year 1706 soon spread its gladdening beams to your worthy predecessors the Presbyterians of England. It was joyfully hailed by the meeting of your Ministers and Elders in Salter's Hall, and by those of your Western Association. It rapidly diffused its cheering influence through the other districts of your land until the whole of the Presbyterian denomination in England came to glory in the principles of their brethren of Geneva, rejecting all human authority in matters of religion, acknowledging the Scriptures as the only unerring guide, and submitting to the Lord Jesus alone as the Supreme Head and Sovereign of their church.

The chord of evangelical freedom being once touched in England awakened responsive vibrations in the sister island. The Synod of Munster and the Presbytery of Antrim were quickly united in the same holy cause. For more than a century they have combined their efforts with those of their brethren in England, persevering through good report and against evil report in holding up the sacred banner of Christian freedom, and in fighting side by side 'the good fight of faith.' In later times the Remonstrant Synod of Ulster, in despite of all the difficulties and obstacles thrown in their way by spiritual tyranny and ecclesiastical usurpation, has entered on the same glorious career. The three bodies are firmly united in the bonds of Christian brotherhood, with Christ as their only Head, with the Bible as their only guide, and with the same great end in view—to promote the progress of spiritual freedom, of religious knowledge, of pure manners and of universal charity.

Upon these principles do I present to you, my brethren and friends, on the part of the three Bodies in Ireland, our cordial greetings and our hearty desire to co-operate with you in promoting that glorious and common cause which was so happily commenced in both countries by our predecessors in the Presbyterian ministry. Union and co-operation are peculiarly called for at the present conjuncture. Arrayed against us are all those Protestants, whether of the Establishment or among Dissenters, whose prejudices or worldly-mindedness are interested in keeping up abuses. In the progress of our simple, pure and charitable system, the bigot sees the downfall of his exclusiveness—the mystical, of his mysteries—the iniquitous, of his iniquities—and the trader in religion, of his mean and despicable priestcraft. All these are, no doubt, numerous and formidable opponents.—But while we remain steadfast to our principles, we need not fear. We have a good cause, and there is a

* The Rev. Dr Armstrong, of Dublin, who delivered the anniversary discourse before the Unitarian Association, at Essex Street Chapel, in the morning, was one of the deputies from Ireland to Geneva, at the celebration of the Jubilee of the Reformation in August last, being sent as representative of the Synod of Munster, the Presbytery of Antrim and the Remonstrant Synod of Ulster.

Closely Bound

righteous Providence above us. We have numerous brethren of congenial minds in every Christian church, both in the Old World and the New. The numbers of these are rapidly increasing, and must continue to increase, in the extension of education and the progress of human improvement. Above all, we have the promise of God that the kingdom of His anointed Son will be established in every region of the earth. Let us rely on this promise with undoubting confidence. Let us not be cast down or dismayed by any present exigencies. Though we may be troubled on every side, yet let us not be distressed; though we may be for a season persecuted, yet we shall not be forsaken: though we may appear to be cast down, we shall not be destroyed.

FOR THE REGISTER AND OBSERVER

Translated from the French of M. Dupin, Attorney and Doctor of Laws. (From the Gazette des Tribunaux.)

THE TRIAL AND CONDEMNATION OF JESUS OF NAZARETH.

JESUS BEFORE CAIAPHAS AND PILATE.

Introduction.

The accusation of Jesus, excited by the hatred of the Priests and the Pharisees, first presented as a charge of *Sacrilege*, and finally converted into a *political felony*, and a *state crime*, is marked in all parts by the stains of violence and perfidy. It is less a *trial* by legal forms, than an actual *suffering*, a prolonged endurance, when the unutterable mildness of the victim renders the fury of the persecutors still more manifest.

When Jesus appeared among the Jews, that people was but the shadow of itself. Oftener than once, humbled by servitude and divided by factions and irreconcilable sects, it had finally yielded to the arms of the Romans, and had lost its independence. Now—only a part of the Province of Syria—Jerusalem beheld an imperial garrison within its walls, which Pilate commanded in the name of Cæsar; and the former people of God groaned under the twofold tyranny of a *Conqueror*, whose power they detested, and whose Idolatry they despised, and of the *Priests* who attempted to restrain them with the galling chains of religious fanaticism.

Jesus lamented the miseries of his country. How often did he weep over Jerusalem.

'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'

Touched with the misery of the people, Jesus consoled them by presenting the hope of another life to their hearts; while he alarmed the great, the rich, and the haughty, by the prospect of a final judgment, when each should be rewarded, not according to his rank, but according to his works. Evidently his earnest desire was to restore man to his original dignity. He spoke to him of his *duties*, but also of his *rights*.

The people listened with eagerness, and intently followed him. His words touched their hearts; his hand healed their diseases, and his doctrine instructed their minds. He proclaimed, and he practised a virtue hitherto *unknown*, and which belonged only to himself, to wit—Love. But his reputation and his miracles excited envy. The partizans of the *old theocracy* were afraid of the *new doctrine*. The chief Priests felt that their empire was threatened. The pride of the Pharisees saw itself humbled. The scribes came to their rescue, and the destruction of Jesus was resolved upon.

If his conduct were unlawful, if he had committed an *actionable offence*, why not proceed against him openly? Why not impeach his actions, or his public discourses? Why employ against him subterfuges, cunning, treachery and violence? (for thus it is that they proceeded against Jesus.) Let us then look at the accounts of his accusation and trial which have reached us. How can we refuse our confidence—(at least, when there is no evidence against him)—to an historian, who tells us with a touching simplicity, 'And he that saw bare record, and his record is true, and he knoweth that he saith true, that ye might believe.' John xix. 35.

§ I.

Spies, agents of the enemies of Jesus.—Who is not surprised at finding the odious employment of agents to tempt the suspected man! we read in the gospel of Luke xx. 20. 'And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.'

§ II.

Corruption and treachery of Judas. John relates, xi. 47, 'Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles,' and adds in the next verse, 'if we let him thus alone, all men will believe on him,' i. e. 'no one will believe on us.' They feared that the *doctrine of Jesus would prevail*.

'And one of them, named Caiaphas, being the high priest that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.'

Thus then we see that the Priests and the Pharisees were excited by a violent hatred against Jesus, 'and then from that day forth, they took counsel together for to put him to death.'

Saint Matthew, relating the same facts, says, the chief priests assembled in the Hall of the high priest, Caiaphas, and held counsel together, 'and consulted that they might take him by subtilty and kill him.' xxvi. 4.

Judas, one of the twelve, went and found the chief priests and said to them, what will ye give me if I will deliver him unto you? 'and they covenanted with him for thirty pieces of silver.' Matth. xxvi. 14, 15. Jesus, who had foreseen his treason, mildly warned him of it, at the last supper, where his voice and the presence of the rest might have touched his heart and have restored him to himself. But no, occupied only with the thought of his hire, he puts himself at the head of a band of servants to whom he points out Jesus, and it is *by a kiss* that he consummates his treachery.

§ III.

Individual liberty. Resistance with arms. It was in *the night*. After the supper Jesus had conducted his disciples to the Mount of Olives, he prayed fervently, but they fell asleep. Jesus awoke them, gently reproved them for their weakness, and warned them that the moment was at hand, 'Rise and let us be going! behold, he is at hand that doth betray me.' Math. xxvi. 46.

Judas was not alone: he was followed by a motley band, almost entirely composed of the servants of the High Priest. If there were any Roman soldiers in this pell mell, they were there from curiosity, without having been legally despatched thither, for Pilate the Roman commander had heard nothing of the affair.

This capture of Jesus, especially at that hour, had so much the appearance of a violent attack, that the disciples prepared to repel force by force.

Malchus, the servant of the High Priest, was more eager than the rest to fall upon Jesus, and Peter, not less zealous to defend his master, cut off his right ear. The resistance might perhaps have been successfully continued, had not Jesus immediately forbid it. But the proof that Peter, though he had shed blood had not resisted a *legitimate order*, a *legal writ*, which would have been *an act of rebellion, armed* against *the decree of justice*,—is found in the fact that he was not arrested—neither immediately, nor when he was at the house of the High Priest where he was recognized by the servant of that Pontiff, and even by a relation of Malchus. Jesus alone was arrested, and although he had not personally opposed by active resistance, and had even forbid the resistance of his disciples, yet they *bound* him as they would a convicted malefactor. This was a criminal rigor! since that was not necessary in order to secure a single man in the possession of a large band, armed with swords and staves.

(*To be continued.*)

FOR THE REGISTER AND OBSERVER.

'And he came and sought fruit thereon and found none.'—Luke xiii—6.

Can *I* that barren fig tree be,
In whom no life is found?
And has the Master said of me,
'*Why cumbereth it the ground?*'

And shall the dews, and gentle rain
Descend from heaven above?
And shall the sun still shine in vain,
And I unfruitful prove?

This one year more, if thou wilt try,
And genial care afford,
I'll gather grace to beautify
Thy vineyard, O my God.

Then, thine own tree, I'll thrive and grow,
Still nurtured by thy love—
Close to the stream, whose waters flow
Pure from the throne above.

And when life's year is growing old,
Its autumn wilt Thou bless!
May I produce an hundred fold
The fruit of Righteousness!

J. S. W.

FOR THE REGISTER AND OBSERVER.

WALKS AMONG MY PEOPLE.

No I.

Mr Editor,—I propose to write a number of articles, entitled Walks among my People—if they would subserve any purpose of the Register, they will be at your service. The writer is wholly unused to Newspaper composition, and is not particularly ambitious of seeing his private walks made public. So no offence will be given should your better judgment alter, amend, expunge, or reject the present, or any future article that may appear under the title just named.

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After dining somewhat abstemiously upon an economical dinner prepared by my wife in her usual nice and punctual manner, I took up my hat with the intention of visiting a school about two miles from home. I had it also in mind to make some calls in that neighborhood.

I not unfrequently walk distances of this length and sometimes even much further. I use no cane. My health and strength are so good I need none. And then I never like to see a young clergyman flourishing a cane. Some how or other it seems to me as if he considered that his cane added importance to his character, and dignity to his manners—but I think no more than the ancient periwig did to our fathers. A minister's character and dignity should not require a cane to support them. People in the country too do not like to see their minister swinging, tossing, and pitching a cane about like a swordsman, or a dandy—It gives them the idea that he is proud and foppish. Now a *proud* minister, or a *foppish* one, even in the imagination of my people, is an idea horrible for me to entertain—A *proud minister*!—a *foppish minister*!—In both these respects he who sits at the feet of Jesus and serves at the altar, should be above suspicion.

My walk was on a road not much travelled, except on holy days. Then it would seem as though each one had said to his neighbor—'Come let us go up to the house of the Lord—Let us stand before the Lord with our wives our children and our little ones'—so full would the road appear with foot-people, chaises, wagons and carryalls. On my way I met only one little boy belonging to a part of the town where school had not yet commenced. As soon as I saw him, I noticed he had already recognized me, and was diligently preparing to make me one of his best bows. A little before he came opposite to me, he pulled off his hat and bowed low. As he lifted himself up, he cast his bright glistening and intelligent eyes full upon me and smiled—I stopped and reaching out my hand, inquired familiarly and kindly how he did, and after his father and mother, and brothers, and sisters, not forgetting even the little babe. Oh! how his eyes sparkled when I mentioned this little favorite of the family—and who, on the Sabbath before, had been baptized—all the children being present to witness the interesting and delightful ceremony—I put a little tract into his hand on the duty of family prayer, bade him good bye and walked on to the school.

I found the school in a bad state—dirt, noise, idleness and incorrect teaching were characteristics, of what I saw and heard. How lamentable is the condition of our common schools. In every thing else we have witnessed a rapid and general improvement for fifteen or twenty years past. But in this department there has been little or no progress. Money in most towns is granted freely and generously—and in none more so than in the one in which I live—yet, I grieve to say it they do not realize one half, or even a third of their money's worth.

Indeed, our most intelligent families are withdrawing their countenance and support from the common schools—this will not do, it will prove a death-blow to our dearest interests. They must be supported, and this, not only by the rich and intelligent for the ignorant and poor—but by the rich for themselves, the poor, the country—our schools *must* be what the House of God *should* be—a place where all classes in society may meet on common ground and with equal privileges. But, so long as they are nurseries of immorality rather than morality—of ill manners rather than good manners—of vulgar and profane talk rather than of pure language and correct sentiment, who will wonder that all who can, will avail themselves of other sources to prepare and qualify their children for a useful and honorable life.

The great defects are *multiplicity of school books* in the same branches and in the same schools; and *incompetent teachers*—as it regards the first defect or evil named, it weighs like an incubus on the progress of a school. It is impossible to shake it off till the people awaken to a sense of their danger. As for the other, not one teacher in fifty throughout our Commonwealth, is competent to discharge the high and responsible duties of his office. In this assertion I take into view not only his moral and literary qualifications—but his ability to govern and discipline a school, his aptness to teach, and his manners as a gentleman.

Look a moment at a single branch of common education, that of reading. How miserably poor for the opportunities enjoyed. *Sixteen years* of school instruction in this department! and what is the result? Any thing but good reading—and yet, from four, to twenty, or twenty-one, our children are attending to the art. They can learn a mechanical trade in three, or five, or seven years, and at the age of twenty-one go forth accomplished masters—But, the art of reading, *is* not acquired in twice or thrice the number of years. How few of our young men are qualified, after having finished their education at our common schools, to read in public the Declaration of Independence, or a chapter in the Bible before an intellegent audience, yet these young men are soon to become fathers, officers of the town, —legislators. Good reading, an ability to read understandingly, is among the first accomplishments of a scholar—a help to virtue—a source of happiness.

I left the school, grieving that the bright sunny hours of life's morning, should be spent in acquiring *mist*, which, at some future period, may assume the form of a cloud; through which but few of the blessed rays of moral and intellectual truth can penetrate to gladden the mind, rejoice the heart, and perhaps to sanctify and save the soul. I loitered on my way home, thinking what I might do as a citizen and minister to improve and elevate our common schools—at least those over which I have some supervision.

For the Register and Observer.

CELESTIAL PHENOMENA.

Boston, Jan. 30th, 1837.

There is nothing, that shows the greatness of the Creator, and our own littleness, in a stronger light than the various celestial phenomena. We are led to entertain the most encouraging, and the most ennobling views of man, by the fact that he has so far and so successfully pushed his researches into the economy of the Heavens. With what veneration and delight, we regard such a man as Newton; at one time lending the force of his mighty intellect to elucidate the Holy Scriptures, and enrich the stores of biblical learning; and then subjecting suns and planets to his control; chasing the wild comets in their eccentric flight; following them to their very hiding places among the far distant stars, expounding their laws; and revealing their dark secrets to an astonished and admiring world. And we feel a laudable pride in belonging to the same race of beings with him and the 'great cloud' of his condjutors in the same pursuits.

These and the following reflections have been suggested by the brilliant phenomenon we were recently permitted to witness. It is much easier to conjecture, than to give any sufficient reason, why it assumed an appearance so entirely different from the common Boreal Aurora. In fact there are but few subjects more fruitful of conjecture, and less so of convincing results, than the whole subject of the Northern Lights. It seems to be one of those secrets, which the Almighty Father has purposely reserved to himself, to humble our pride, and check the aspirings of our curiosity. The true theory of the Rainbow has long since been detected. We can account for its uniform and well-defined colors, both in the natural, and the inverted order. We can even amuse ourselves with artificial Rainbows. But who will presume, that he can give us the true reason of that magnificent and awe inspiring spectacle, and much less attempt to imitate it, which exhibited all the colors, of the Rainbow variously mingled and combined, to form the richest, the most delicate, and continually changing hues? What Architect, besides the Omnipotent One, could have designed a canopy, on the humblest scale, so exquisitely fair, and yet so awfully sublime? What human skill,—what chymic art,—what patient trial could have mingled and penciled such delicious tints? The whole firmament above seemed to be suddenly kindled with unwonted flames,—with flames to enlighten, but not to consume. For those gems of light floating far,—far above, in all their calm majesty, showed that 'the heavens were not on fire to be dissolved, nor the elements about to melt with fervent heat.'

We say these phenomena show the greatness of the Creator and our own littleness in the strongest light, because they 'declare his glory, and his handy work,' in an attitude where we can only reverence and admire. Let us then receive them as a lesson of reverence and admiration, to be treasured up, and not forgotten.

I will only add, that the Celestial Phenomena, with which we are the most familiar, even the daily course of the sun, and the nightly procession of the moon and the stars, with all their train of influences,—are calculated to fill every good and watchful mind with no less reverence and admiration than such occasional and uncommon appearances as that of the last week. It is our familiarity with them from infancy that alone prevents our delight and awe at their observance. What an 'amazing vision' indeed they would present to the sudden and unaccustomed gaze of our mature minds.

Let us contemplate them in their mystic and majestic round till our minds begin to be inspired with that reverence and admiration, which they most justly claim. May we ever be ready to acknowledge, with devout gratitude and praise,

'These are thy glorious works, parent of good.'

As they roll in silent grandeur on their destined way, they are continually reading to us lessons of Thy power, Thy wisdom, and Thy goodness;—lessons of thy paternal love and care. So may they ever read to the universe of finite intelligences, till they shall have finished their destined course. We shall soon have finished ours, below. And then, we trust, through Thy grace, to be admitted to that world, where we shall need their light, and their instruction no more. Then we also shall shine;—shall shine, when their light shall be quenched in perpetual night. For we have the sure promise of Thy word, that 'they who are wise, and they that have turned others to righteousness, shall shine, as the brightness of the firmament, and as the stars, forever and ever.'

A. B. C.

For the Register and Observer.

AURORA AT HALLOWELL.

Wednesday eve, Jan. 25, 1837, 8 o'clock.

Mr Editor,—At the moment I am writing this, the most brilliant display of Aurora Borealis is manifesting the glory of God in the heavens. The weather for two days past has been very calm, and the thermometer stood this morning at 26 below zero, near the Kennebeck river; and the whole atmosphere in a fine state for electrical experiment. About half an hour since, our attention was directed to the appearance of the heavens, and I found the most brilliant cone of deep pink light shooting up in all directions, having its apex in the zenith. So deep the rosy light, that the whole face of the earth, which is covered with newly fallen snow, reflected back the tint of the sky—so that the whole scenery was tinged with a light, beyond expression beautiful, and rich in its coloring. This cone of pink light was fringed at its base with the flashes of Auroral light of the common gold color; and rays of the same description were starting up toward the apex of the cone, adding to the brilliancy of the scene. This cone continued to be visible for 10 or 15 minutes, and then seemed to pass away to the south-west and was gradually dissipated. It was succeeded by another mass of light in the east, of the same hue, and exhibiting the same general features.

It is impossible by any description to convey an adequate idea of the beauty and sublimity of the appearance both of the earth and heavens. Imagine a fall of pink colored snow, and you may judge of the appearance of our river and hills. I know of no comparison that will fully illustrate the appearance of the sky. The stars seemed to hide their diminished heads and grew wan and pale before the light of the Aurora. Take the most gorgeous sunset the eye of man ever beheld and condense its light into the form of a cone then hang it in the zenith and you might have some faint conception of the Aurora Borealis as it was seen at Hallowell on the 25th of Jan.

FOR THE REGISTER AND OBSERVER.

I have felt, with your correspondent J. W. that, as the editor of so valuable a paper as the Register, you had claims on the sympathy and aid of your brethren, which they could not in justice withhold. I should be glad to do my part; and, as an earnest of my good wishes, send you the following extract from my new year's sermon, which, as you will perceive, is little more than a register of deaths. It may however awaken serious thought and convey salutary admonition beyond the circle for which it was prepared. I would remark that the last two years have been seasons of unusual mortality in this town; and that, at the commencement of the last year an unusual degree of seriousness, occasioned by the prevalence of sickness, and several sudden deaths happening about that time, was manifested by the members of my Society, the result of which has been encouraging and cheering. I will only add that, during the last year, sixteen persons, seven males and nine females, most of whom were under thirty years of age, were received into our church. It was this state of things to which allusion is made in what follows.

'It was indeed a season of unusual solemnity. Recent events had awakened in our bosoms a deep sense of our frail and dying condition. The voices of the dead were mingled with those of the living, and carried conviction to many hearts. We mourned for the young, cut off in their prime; and we were anxious for others on whom disease had fastened itself with a grasp that seemed relentless as the grave. At length, within the compass of six days thrice did the passing bell announce to us that death had entered our houses, and that on one and the same day, two had fallen victims to the destroyer.

After another brief interval, two others were taken in the midst of their days, the husband and the wife, and their remains were conveyed to the place from which they had recently removed, to be buried among their kindred and friends.—An infant came and looked upon this beautiful world; and, after a few hours, returned to God who gave it.—Now there was a warning voice for youth in the sudden and lamented death,—on the borders of a neighboring town, of one who had not yet attained to the years of manhood, of one whose home was here, and whose remains were brought hither to be deposited in the family tomb.—Yes, and there was another voice that came to the young and blooming and happy, when, in the flower of her age, a gentle girl, whose countenance, though she was but a visitor in this place, was familiar to many of you, calmly breathed out her spirit, and sunk into an early grave.—On the very same week, the mouth of the sepulchre was opened to receive another tenant; and the young wife, who had but recently gone from among us, was brought with many tears and fond regrets from her new home in a neighboring town, to be laid by the side of a beloved sister and endeared relatives.—Her young husband came and looked into the sepulchre and saw where the dead was laid—and he went his way, and very soon and oh! how suddenly—his manly form was bowed down by excruciating pains;—and the only child and heir, was no longer an inhabitant of this world.—A wayfaring man and a stranger fell by the way side, and was buried in our grave yard. And then another, a stranger to most of us, was suddenly interrupted in his labors and plans, and stricken from the records of the living to be numbered with the silent dead.—Within the compass of two months; five others were called away, two widows, and three infant children, the delight, the joy, the hope, of their sorrowing parents, who have not ceased to mourn for the little ones, whom God so soon reclaimed. In the mean time, another promising child, an only one, tender and beloved by its parents, is followed with many tears from a neighboring town to be laid in the tomb of its ancestors in yonder church-yard.

An old man, whose age was honorable, next joins the congregation of the dead; and he is soon followed by the respected and estimable young man, on whom a young wife and an aged mother leaned, in whom so many hopes were centered, whose loss will long be felt in this community.—Another young wife falls a victim to slow-consuming disease.—Another, a wife and a mother—in a frensied state of mind, rushes upon her own destruction, and dies before her time. Then we were called to the house of mourning, where we looked upon the remains of a respected member of this Church and Society, and shared in the sorrows of a large circle of children and relatives, bereaved of a father and a friend.—Nor is the record of mortality yet completed. As the year draws nearer to its close, we are reminded, that another infant has been taken from the embraces of its sorrowing parents and gone to the bosom of its Savior and its God.—And now a manly form is borne from the abode of want and woe, and deposited in the grave, where rich and poor meet together—and all artificial distinctions are known no more.

And then,—the stillness of the morning of the last Sabbath of the year is interrupted by the sound, not of the cheerful church-going bell, but of that which tells us that another young man has fallen in the midst of us, cut off in his prime—in the midst of his days, his labors, his usefulness, his honors. Alas! how suddenly has he fallen! It seems but yesterday that he was with us;—our pleasant companion,—our warm-hearted friend, interested in all our plans, —sharing in our pleasures,—public spirited, benevolent, ready to every good work! Can it be that we shall hear his voice, and see his face no more? Can it be that he will meet us no more, in the domestic circle, in the hall of science, in the place of our solemnities, at the table of our communion? Can it be that he is no longer an inhabitant of our world—that he has gone to the spirit-land? Yes, the unwelcome truth is forced upon our minds, that his purposes have, by a sudden blow, been broken off—that at an unexpected moment, he has been called away—torn from the bosom of a happy family, from the affections of a large circle of endeared friends and hurried to an early grave. In the places which have known him our eye searches for him in vain. We saw the clammy dews of death gathering on his brow—we witnessed his labored respiration—we heard his feeble voice, giving utterance to the feelings of submission and trust in God, with which he met the unexpected blow. We attended the funeral solemnities—we saw the sadness that gathered on every brow in the assembled multitude—the unwelcome truth is forced on our minds—we see—we feel, we are convinced that it is not a troubled dream—that all is reality—that our friend, our brother is gone beyond the reach of our sympathies and our services, and that we shall see his face no more.

Young men, I exhort you by your regard for him whom you lament—as you would best honor his memory and secure your own highest interests,—I exhort you to be sober-minded. In his last hours he remembered you, and it was his earnest hope that his death might be to you a salutary warning.—And will ye forget your friend?—Will ye not suffer his benevolent desire concerning you to be fulfilled? Had strength been given him to express all that he felt for you, with what importunity would he have exhorted you to be sober-minded—to remember your Creator—to consider your latter end—to prepare to follow him to the grave and to the judgment seat of Christ? Ye lament for the departed;—ye sorrow most of all, that ye shall see his face no more. The tears ye have shed are graceful and becoming. Weep for your friend. Tears are the natural expression of grief.—But ye can manifest your regard for his memory in a way that shall be more profitable for yourselves, and that shall better fulfill the desires of his heart. Your tears, your regrets—what will they profit you, unless they shall lead to, and issue in, an amendment of life;—unless they shall lead you to repentance and make you sober, discreet, devout, followers of God as dear children. You gain nothing by all the tears you shed and all the purposes you form, unless those tears are accompanied by acts of contrition and those purposes are the actual commencement of a new life.

Let the events to which I have referred bring you to this decision—lead to this result—and our earnest wishes will be fulfilled, and the warnings of heaven will not have been in vain.

Northborough, Jan. 20, 1837.

FOR THE REGISTER AND OBSERVER.

MISSION TO THE SANDWICH ISLANDS.

Mr. Editor.—I learn from your last paper that a letter has been received at Cambridge from the Sandwich Islands, expressing an earnest desire that a Unitarian Minister may be sent out thither, and that there is one who will be in readiness to go, if funds can be procured for defraying the expenses of the mission. I hope that this Christian object will not be suffered to fail for the want of funds. Is there not in the Unitarian community wealth enough and to spare, for the support of a single missionary to the Sandwich Islands? I would propose that there be contributions in our Unitarian Societies for the furtherance of this noble object.

The Gospel was designed for universal dissemination. Our Savior said, 'Go ye into all the world, and preach the gospel to every creature'—that is to all mankind.—And every sincere Christian ought to rejoice; to be permitted to do something for the spread of that religion, which Jesus Christ laid down his life to establish in the world.

The age of miracles has now ceased. The gospel is to be propagated by human means. How can we make a better use of a small portion of our property than by aiding the cause of Christian truth in foreign lands, and conveying the glad tidings of a Savior to those who never heard of his name? I hope and pray that our denomination may be generally awakened in relation to this subject, and that they will do more than they have ever yet done for those who never enjoyed the light of Christianity.

If a Unitarian minister is sent for, to go to the Sandwich Islands, and if one is willing to sail, the request ought not to be denied on the ground of deficiency of funds. There is wealth in our denomination. And if those who possess it, appropiate it merely to the gratification of *self*, what good will it do them or others fifty years from this time? But if they would give a small portion of it for the diffusion of Christian knowledge among the heathen, unborn millions will rise up and call them blessed. And the benefits of their philanthropic deeds would probably be felt as long as the world shall endure.

G. L.

For the Register and Observer.

MR COLERIDGE—ONCE MORE.

As the Register has recently contained some notices of this singular man, I have thought it a suitable time to extract, from a recently published volume, the expression of his views respecting some popular Calvinistic dogmas. Mr Coleridge has been often and confidently claimed as a supporter of Calvinism, and of its brightest, though somewhat erratic, modern lights. What deduction is to be made from these claims, on some points, may be inferred from the following extracts. The volume from which they are taken is entitled, 'Letters, Conversations, and Recollections of S. T. Coleridge,' and was published last year by Harper, New York.

'I hold with St Paul, that charity is the greatest of the virtues. Original sin is to be explained by depravation of the will. Calvinism, or the belief in election, is not simply blasphemy, but superfetation of blasphemy.' p. 9.

Again, of the popular doctrine of the Atonement:

'Is it possible to assent to the doctrine of redemption as at present promulgated, that the moral death of an *unoffending* being should be a consequence of the transgression of humanity *and its atonement*?' p. 116.

The italics are those of the compiler of the volume. I may add that the compiler is himself, evidently, a Trinitarian; and, seeing the inconsistency of the above views of Mr Coleridge with Calvinism, endeavors to impress upon the reader that Mr C. did not reject the doctrines themselves but only the 'corruptions' of them.

M. L.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 4, 1837.

MEMOIR OF JACKSON.

The impressions produced upon our mind when we first read the original Memoir of James Jackson Jr (which it was our happiness as one among the early companions of the deceased, to receive from the bereaved Parent who found melancholy satisfaction in thus embalming the memory of a most excellent son) will never be effaced.

The circumstances under which the Memoir was written were calculated powerfully to move the heart, particularly of every young man, who, like the departed, full of hope and ardor, was just standing on the threshold of active life—But there was, moreover, a spirit of genuine paternal love on the one side, and of true filial piety on the other, breathing throughout the book—almost realizing the soul's idea of the perfect in the relation of Father and Son—which it was impossible to contemplate without emotions mingled of delight and awe.

The book became at once part and parcel of our better inward life. And we understood and felt, how it is that the pure and the good are held in everlasting remembrance, and work eternally for truth and love—for the Father.

And we believed, too, when we read this book, that there was revealed to us something of the wisdom and beauty of the divine purpose in the death of our Friend, which, at first, was veiled to our view in darkness and terror.

We felt, most deeply, that, had he been spared, honorable, pure, useful as he might have been, his life could not have been so rich in holy influences, and beautiful impressions as was his death, happening just when it did, and being noticed by the surviving father just as it was. We felt that he had fulfilled a glorious mission, when he had died to leave so fair and noble a monument to filial love.

We could not but think, that there were enough others of our Young Men who might live to prosecute and to improve the 'healing art,' as well perhaps as Jackson, but that there was not one perhaps of all his contemporaries, who could *die* and do so much to quicken, and elevate the sentiment of filial love in the breasts of the rising generation—And it did appear to us, that this latter, was the especial good and great work, which society among us was earnestly calling upon some one to do—that there was no lesson which the American Youth needed so much, as a soul-stirring appeal in behalf of filial piety. Such an appeal may be found in the spirit of this Memoir.

And we are heartily glad that the Teachers of Warren Street Chapel have been moved, and been permitted to publish the book in the present form—and thus be instrumental in giving to it a wider circulation. They have chosen just the Book, which, of all others, every observing man would desire to put into the hands of our children—It must do them good—It must add to the tenderness, purity and grace of their growing characters.

Earth would indeed be a fairer and more peaceful abode, and longer and happier (according to the *Commandment with promise*) would be the days of our earthly pilgrimage, if every roof-tree in our land, overshadowed such a picture of the good Parent and the good child, as that which is so exquisitely painted in this book. It should be welcomed into every home, and spread out nightly before the moistening eye of every son and every daughter, who are separated from the paternal mansion.

THE YOUNG MAN'S FRIEND. By Rev. A. B. Muzzey.

We are pleased to find that this excellent book has met with a rapid sale. It has already been very highly commended in this paper. We allude to it again, merely to say that there are but a few copies remaining on the shelves of the publishers—James Munroe & Co. which, with a new edition, we hope, will soon be in the hands of attentive readers. We trust that so true a *Friend* to our *Young Men*, will find a frequent welcome among them, and be received into close familiarity.

CADEMY OF MUSIC. THE ODEON.

e oratorio at the Odeon on Wednesday
ng, afforded great enjoyment to a very
and highly respectable audience. It was
st we have been able to attend, which
us the more regret, now that we have
been under the influence of the various
ascinations of the sweet sounds and the
ful scene.

progress made by the pupils of the A-
y under the charge of their indefatigable
ccomplished instructers is indeed wonder-

Orchestra was excellent. A solo on
iolin evidently gave universal delight.
noble organ, in the *Dramatic Fantasia*, by
mm, representing a concert on a lake in-
ted by a thunder-storm, improved a fine
tunity for displaying its variety and pow-
sweetness and depth of tone. The Ode-
mbled at its thunders.

know of no mode of passing a pleasant
g, more rational, refined and sanctifying
t the weekly oratorios of the Academy.
ounder of that Institution deserves the
of all friends to the progress of Society,
at he has already been instrumental in
and still more for what he has set in
for the improvement of public morals, by
fluence of sacred music. We hail the
s of the Academy as one of the propitious
of our future.
would be impossible to express our holy
appy emotions as we sat and contrasted
ne before us, with all its influences, on
esday evening, with what we had our-
witnessed and felt within the same walls,
rs ago—Beautiful, cheering symbol! So,
t we, will the holy, the simple, and the
triumph at last over all impurity and sin.

HEAVENS AND A NEW EARTH.

is the title of a Sermon preached in
Street Church on the morning of Sunday,
1st, by Rev. John Pierpont. It was
on our Table at the eleventh hour—and
attractive was its title, and so charming
s, that we could not forbear reading it
at once—and now only regret that it
ate for us to present our readers with
ger extract than the following—which is
oration—in the paper of this week.

our eyes repose upon the pleasant view of
avens, and of this new earth, we must not
what or to whom we are indebted for this
ation. The table that, with its memorials,
pread before us, will not permit us to forget
e of that regenerating power that is now
ith such energy on the world. The spirit
nd of love—which is the spirit of Christ, is
and a free spirit. It will not rest. It may
strained. To stop the movement of light is
it. It is an onward and an upward spirit.
to the children of men, like that of the
n the Apocalypse, speaking from heaven to
of Patmos, is 'Come up hither!' The light
st beamed forth from the manger of an inn
hem hath done much already 'to lighten
iles.' And while we know how much it
y done, who shall deny us the pleasant
, even before we all taste of death, it shall
ch more! And who, of us all, can fail to
to ponder upon the call which the encoura-
ct of the times makes upon each one of us,
t in him lies to increase the impulse already
the chariot wheels of improvement;—to
new energy or aid to the spirit of light,
t liberty—for where the spirit of the Lord
is liberty—to which, as to his inheritance,
ristian man is born, and for which every
man would die! It is thus that the true
of Christianity are multiplied; that new
ds, hard fought though bloodless, see the
ner of the cross planted on them and wav-
hem in light that is shed down from a more
eaven, and on winds that flow over a more
earth. For, as the Sun of Righteousness
w heights in the moral firmament, he
heavens with a holier light, and the moral
earth shows a wider and a deeper verdure.
es more and more nearly back to his primi-
itance which he had lost—the image of his
nd thus new Heavens and a new Earth are
of the ruins of the old, and with each suc-
ear, are becoming more and more truly the
of Righteousness,—that mighty supporter
hrone—the founder of human society—that
and guardian of human happiness.

FOR THE REGISTER AND OBSERVER.

ORDINATION AT CONCORD.

dnesday last, Mr Barzillai Frost, late of the
School in Cambridge, was ordained as Col-
ague of the First Church in Concord. In-
y Prayer by Rev. Mr Sewall, of Scituate;
s from the Scriptures, by Rev. Mr Andrews
ford; Sermon by Rev. Mr Muzzey of Cam-
e; Ordaining Prayer by Rev. Mr Francis,
own; Charge by Rev. Dr Ware Jr.; Right
Fellowship by Rev. Mr Miles of Lowell;
to the Society by Rev. Mr Stetson of Med-
including Prayer by Rev. Mr White of Lit-

rvices were highly interesting, and, notwith-
the unfavorableness of the weather, were
ded. The interest of the occasion was
d by the presence of the Senior Pastor, the
Dr Ripley, who in the good old age of
e well spent, whose early care it was
per years should not upbraid his green,'
ues to minister with power and acceptance
le after a settlement of more than half a
We congratulate him and them on their
prospects in this connection which they
rmed with one, who, we are assured will
his work in the devoted spirit of his be-
mented predecessor, and will be an able
laborer in the cause of Christian truth.
d him in his labors. May they be long-
d amply repaid, in the affection and im-
of his people.

FOR THE REGISTER AND OBSERVER.

EDICATION AT WARWICK.

cation of the new Church, erected by the
at Warwick, took place on Wednesday,

ductory Prayer at the Dedication was of-
Brown, of Brattleboro' Vt. Selections
re were read by Mr Wallcut, of Fitzwil-
; the Dedicatory Prayer was by Mr Rog-
rdston; Concluding Prayer by Mr Hun-
Hadley. An original Hymn, by a mem-
Society, and other pieces, were sung in
The Sermon was by the pastor, Mr Smith,
rds, 'The true worshippers shall worship
in spirit and in truth.' The spiritual wor-
our heavenly Father, was explained and
ruly affectionate and persuasive manner,
spirit of his Master. 'His doctrine did
ain and distil as the dew;' and there was,
on that field of flees, an appearance of refreshment, too striking to pass unobserved. The condition and prospects of the First Parish at Warwick show in a clear light, the blessed influence of a permanent, affectionate, Christian ministry, on the cause of morals, literature, and religion.

Their new church—'up to their means, but not exceeding'—is spacious, convenient, and exhibits as a whole, and in every part, a neatness, propriety, and finish, becoming a House, devoted to HIM, whose name is holy and all whose works are perfect.

The cost of the Church, including a well-toned bell, new vessels for the Lord's table, and other incidental charges, is understood to be about $3000. The communion service, used in their former house, was tendered to a small sister church and received in the spirit of Christian love and communion. A new Bible, in 2 volumes, and richly bound as becomes that precious Book and sacred place, was the gift of a liberal, kind friend in Cambridge-Port.

We congratulate our friends at Warwick, on their new House and the furniture thereof,—on their flourishing Lyceum and Sabbath School,—on all their literary, social, and sacred privileges. Long, very long, may the Pastor continue to know his flock and be known of them. Our brethren are on high ground; and, as their motto, so be their progress ever, 'Onward and Upward.' R.

We are gratified to learn that the Unitarian Society in Northfield, have given a unanimous call to Mr Oliver C. Everett, late of the Theological School in Cambridge, to become their minister.

CONGRESS.

In the Senate, on Tuesday Jan. 17, Mr Preston from the Committee on the Library reported a Joint Resolution authorizing the payment of $30,000 for the Work left by Mr Madison.

Mr Walker's Land Bill was taken up, but without taking any question thereon, the Senate went into Executive business, and afterward adjourned.

In the House of Representatives, Mr Underwood asked for a suspension of the rules, to enable him to present certain resolutions relating to the right of either House to mutilate, alter, or expunge their records; but the House refused to suspend the rule. Mr Wise's resolution for a committee to inquire into the Executive Administration, after debate was adopted, 165 to 9.

In the Senate, on Wednesday, Resolutions were offered calling for correspondence and papers relative to the relation between this country and Texas, and for information in reference to proceedings in Florida. The Senate then proceeded to the consideration of the bill regulating the sale of public lands.

In the House, the following gentlemen were announced by the Speaker as the committee appointed, under Mr Wise's resolution, to examine into the condition of the Executive Departments, and into the manner in which their administration has been conducted:

Mr Wise of Virginia, Pearce of R. I., Muhlenburg of Pa., Campbell of S. C., Hannegan of Indiana, Parks of Me., Lincoln of Mass., Mann of N. Y., Chancey of Ohio.

The following resolution was adopted—yeas 122, nays 79.

Resolved, That all petitions, memorials, propositions, resolutions and papers, relating in any way or to any extent whatever, to the subject of slavery, or the abolition of slavery shall, without being either printed or referred, be laid on the table, and that no further action shall be had thereon.

In the Senate, Jan. 19, the recognition of the independence of Texas was the subject of discussion. Mr Walker read a letter of an American resident in Mexico, in which he stated his belief that every intelligent Mexican was convinced that Texas would not be subjugated, and even that the projected campaign, under Gen Braco, would never be opened. That all the revenues of the actual Mexican Government were required to keep their own people quiet. That insurrections had already taken place in Vera Cruz, and were expected elsewhere when the troops were withdrawn for the purpose of attacking Texas.

In the House, Thursday Jan. 19th, the principal subject of discussion was the bill for the admission of Michigan as a State.

On Friday, the Senate were chiefly occupied with private bills from the House. No business of any interest was transacted.

In the House, Mr Connor, from the committee on the post office, made a report upon the causes of the recent conflagration of the post office. It presents no new facts of importance. The subject of regulating the mileage of members of Congress was discussed again for some time.

On Saturday, the Senate passed a vote abolishing punishment by whipping, placing in the pillory, &c. in suits of the U. S.

In the House, but very little business was done. Mr Bell renewed the notice of his motion for leave to bring in a bill to secure the freedom of elections.

On Monday, Jan. 23d, in the Senate an unfavorable report was made on the memorial of the Board of Trade of New York praying for the establishment of a National Bank. The bill repealing the duty on coal was passed to a second reading.

In the House, Mr Cushing, of Mass. presented a memorial of the Merchants of the city of Boston, praying the interference of the Government of the United States in relation to unnecessary quarantine imposed on American vessels by the Danish Government at Elsinore. Referred to the Committee of Foreign Affairs. Mr Adams presented some twenty-five petitions from Massachusetts, New Hampshire, Connecticut and New York, praying for the abolition of slavery in the District of Columbia, &c. These petitions were severally put to rest, under the resolution requiring them to be laid on the table, without being referred or printed.

In the Senate, Jan. 24th the subject of marines pay, and the sales of public lands were discussed.

In the House the renewal of the charters of Banks in the District of Columbia, and the Michigan bill were the subjects of discussion.

In the Senate, on the 25th the principal part of the sitting was occupied by the land bill.

In the House, the bill for the admission of Michigan was discussed and finally passed, 132 to 43.

In the Senate, on Thursday Jan. 26th the Land bill was again discussed. In the House, Mr Bell's motion to introduce a bill to secure the freedom of elections.

In the Senate on Friday Jan. 27th there was considerable discussion on the subject of a petition of citizens of the District of Columbia, presented by Mr Clay, for the incorporation of the Colonization Society of the District. Messrs Clay, Calhoun, Buchanan, Walker and Rives engaged in the discussion. The Tariff and the Treasury order were also before the Senate, but no final question on either was taken.

In the House after the usual morning business, Mr Bell's bill to secure the freedom of elections was the order of the day.

MASSACHUSETTS LEGISLATURE.

In the Senate, Monday January 23d, the bill to incorporate the Central Manufacturing Company, passed to a third reading.

The bill to increase the capital stock of the Boston and Lowell Rail Road Company, was read a second time, but no question was taken thereon.

On motion of Mr Parker, the bill concerning the deposite of the Surplus Revenue was taken up.

In the House of Representatives no important business was transacted. The business of most public interest was the receiving of the following Message from the Governor.

To the Senate and House of Representatives:

I transmit for the information of the two Houses, copies of the Report of the Commissioners for enlarging the State Lunatic Hospital at Worcester.

The attention of the Legislature was invited to this most important and interesting establishment, in the communication which I had the honor to make to the two Houses in convention. It is believed that the appropiations hitherto made for founding, sustaining, and enlarging this noble charity, have been productive of an amount of good, which it is impossible to calculate in figures, and that the institution is, in every respect, worthy of the continued patronage of the Commonwealth. The suggestions contained in the annual reports of the Superintendent and Trustees, on the practicability of applying the influence of religious worship to the comfort and restoration of the inmates of the establishment, appear to be warranted by experience, and are entitled to the highest consideration. The salutary effect which has already been produced by employment in agricultural labor, is also presented in a very forcible light in the reports referred to. The expediency of making such appropriations as will enable the Commissioners for enlarging the establishment to effect that object in the course of the ensuing season, is respectfully submitted to the two Houses. EDWARD EVERETT.

Council Chamber, Jan. 21, 1837.

The message and document accompanying were read, and referred to the Committee on Public Charitable Institutions, with instructions to cause the same to be printed. Sent up for concurrence.

In the Senate, Jan. 24, sundry bills were reported. The petition of the Boston Chamber of Commerce was ordered to be printed. The bill to increase the capital stock of the Lowell Railroad company was taken up and debated.

In the House no business of public interest was finished. The request of the State Anti-Slavery society for the use of the Representatives hall for their annual meeting on Wednesday evening was granted. The bill concerning the distribution of the surplus revenue was discussed.

In the Senate, Wednesday Jan. 25, several bills were ordered to a second reading, which we will more particularly notice when matured.

Several resolutions were presented and committed. Also several bills were reported and passed to second readings.

Rev. Richard S. Storrs was appointed to preach the election Sermon in January next.

In the Senate, on Thursday Jan. 26, the Lowell Railroad bill was the powerful subject of discussion; and in the House that respecting the Surplus revenue. Nothing on either subject was finished.

In the Senate, on Friday 27, the bill to increase the capital stock of the Commonwealth Bank was discussed through the sitting.

In the House the Surplus revenue bill was discussed in committee of the whole.

INTELLIGENCE.

American Cannel Coal.—The Louisville (Kentucky) Journal of the 4th inst. contains a letter from Dr C. T. Jackson of this city, to one of the stockholders of an extensive Coal Mine at the West. The mine is very accessible, and was purchased last summer by a few gentlemen in this city, who have been engaged in mining it some months, and are now taking from these mines about fifty chaldrons a day. The proprietors are making preparations to extend their business, and intend to make large shipments to New York and Boston the coming season. The proprietors are of opinion that they shall in a short time, be able to compete with England, even if Congress should see fit, in its wise judgment, to take off the duty on coal. They have made large investments, in the expectation that they were to have the benefit of the tariff until 1842. One hundred tons of this coal have already been ordered for Boston, and are now on the way.—*Courier.*

From the letter of Dr Jackson referred to above we learn that he has made a chemical analysis of the coal. From this analysis he says 'it appears that the coal is of a highly bituminous nature, resembling more nearly the Cannel coal of England than any other variety.' He proceeds to say;—

It is evident that the coal when burned in the grate, will give a large yellow flame and will leave a small quantity of red ashes, consisting of per oxide of iron and a little clay—owing to the abundance of bitumen in this coal, it is admirably suited for locomotive steam-engines, and for steamboats, where a rapid flame is desired. I have no doubt the Ohio Cannel Coal, such as you sent me, will command as high a price in market as the best Cannel Coal of England.

Telegraphs.—It is announced in the New York Express that Messrs. Servel and Ganon, lately arrived from Europe, are the inventors of a highly improved system of Telegraphing, by which they can communicate any correspondence or despatch, however large or difficult, word for word without using more signals than there are words in the despatch, and with the most exact orthography and punctuation, and as expeditiously as any man can write. They are about forming a company for the establishment of a line from Boston to New Orleans.

Mechanic's Annual Fair.—At the adjourned meeting of the Massachusetts Charitable Mechanic Association, on Thursday evening, the report of the committee, recommending the institution of an Annual Fair, was accepted. The first fair will be held in Boston, in the autumn of 1837. Five thousand dollars were placed at the disposal of a committee, to enable them to make the necessary arrangements, and offer premiums. We anticipate a brilliant exhibition of the products of New-England ingenuity and skill in Manufactures and the Mechanic Arts.

Silk.—The Northampton Silk Company have been manufacturing Sewing Silk for the last three months in large quantities. Some of it we saw the other day, is as highly finished and as smooth as the best Italian. They make over sixty pounds a week.—They are just beginning the manufacture of silk fabrics, and when the new factory building is finished, they will do more in this way than all other establishments in the country put together.—*Northampton Courier.*

Surplus Revenue.—A communication from the Secretary of the Treasury, in compliance with the 13th section of an act of the last session, regulating the deposite of the public monies, informs us that the amount in the Treasury is $ 37,468,859.90. This divided according to law, will give $127,440,10 to each electoral vote. The following table will show the amount which will fall to the different states.

Apportionment among the several States of the Public Money remaining in the Treasury on the 1st January, 1836, excepting five millions of dollars.

States.	No. Electoral votes,	Amount to be deposited during the year 1837.
Maine	10	$1,274,451, 02
New Hampshire	7	892,115, 71
Massachusetts	14	1,784,231, 43
Rhode Island	4	509,780 41
Vermont	7	892, 115 71
Connecticut	8	1,019,560 81
New York	42	5,352,694 28
New Jersey	8	1,019,560 81
Pennsylvania	30	3,823,353 06
Delaware	3	382,335 31
Maryland	10	1,274,451 02
Virginia	23	2,931,237 34
North Carolina	15	1,911,676 03
South Carolina	11	1,401,866 12
Georgia	11	1,401,896 12
Alabama	7	892,115 71
Mississippi	4	509,780 41
Louisiana	5	637,225 51
Missouri	4	509,780 41
Kentucky	15	1,911,176 53
Tennessee	15	1,911,186 53
Ohio	21	2,626,347 14
Indiana	9	1,157,095 92
Illinois	5	637,225 51
Arkansas	3	382,335 31
Michigan	3	382,385 31
		$37,468,859 07

To the Benevolent.—We are requested to inform ladies who are disposed to aid industrious females with families, who prefer earning their bread to begging, that, as an experiment, articles for the aged, the sick, and for children, have been made by this class of females, under the direction of some ladies, and are deposited for sale at Mrs Weatherston's shop, corner of Myrtle and Hancock streets, at the lowest price at which the material and the actual sum paid for the making, will permit them to be sold, no charges being made for the cutting and fitting. The ladies earnestly appeal to the benevolent, to aid them, by purchasing these articles for their own families, or for useful gifts, that they may have funds to re-purchase materials to give out in work again. Donations in money, flannel, cotton, or any material for this purpose, however small the quantity, will be gratefully received at the above deposit.—*Transcript.*

Capt. Back.—Authentic news has reached the English Admiralty from this fearless navigator up to August 1, when he was in lat. 62, lon 71, in Hudson's Straits. There was much thick ice on the coast. He is in the ship Terror, and his destination Wager river, on the western shore of Sir Thomas Roe's Welcome. He is there to ascertain the most convenient place for transporting boats and stores across the intervening isthmus; and having placed his ship in security he is to proceed, with the resources thus placed at his command, both north and west along the shores of Regent's Inlet, to connect the point whence he will thus start with both Hecla and Fury Strait and Point Turnagain. *ib.*

The Whites.—In the case of Henry White, indicted for burning the U. S. Treasury, the jury went out at 5 o'clock on Monday evening, and after an absence of two hours, returned with a verdict of 'guilty.' Judgment has not been pronounced by the Court in the case of Richard White, his brother, who was found guilty of committing the offence but 'not guilty' under the Statute of limitation, he not having been brought to trial until two years after the act was committed. This is a curious state of the case. *ib.*

Interesting to Shipowners.—Experiments, in England, for the purpose of ascertaining the practicability of affording assistance to wrecked vessels, or vessels in danger on a lee coast, by establishing a communication to or from them by means of lines attached to rockets, have proved entirely successful. The Hull Packet, newspaper, gives an interesting account of several of these which were carried into effect by means of a subscription of shipowners and others to which spectators were admitted by ticket. Six rockets, each having a strong line attached to the end of a stick, were fired in succession from a pilot boat stationed in the Humber, off the citadel, to two buoys placed beyond a sloop moored at a distance from the shore. The wind at the time was very rough and boisterous, blowing from S. W. The two first fell near the vessel aimed at: the third went completely over her, and established a communication; the other three were fired with great precision at the buoys, and if a vessel had been stationed at these buoys would have succeeded in effecting a communication. A number of rockets were then fired from the shore at a vessel moored at about 100 yards distance, a very large proportion of which crossed the rigging of the vessel. Rockets were also fired at different degrees of elevation, to exhibit their range; and it was shown that by increasing their power, a communication could be established at very considerable distance; in some instances from 300 to 2,00 yards of line were carried out. A subscription has been entered into for the purpose of establishing rocket stations on the coast.

Harbor of Newport, R. I.—The navy Commissioners, under date of 2d ult, report to the President of the U. S. Senate, that in their opinion the waters of Narragansett bay possess greater natural advantages [for naval rendezvous] than any other unoccupied position upon the coasts of the United States; and that it is expedient to purchase at such point as future examinations may determine to be most advantageous, sufficient land for the purpose of a port of rendezvous, and for a more general and extensive establishment, if such extended establishment, should be deemed advisable, at some future period.—*Transcript.*

Coinage of the Mint for 1836. From one of the statements accompanying the report of the Directors of the Mint, it appears that the coinage at the Mint, in the year 1836, has been:

553,147 half eagles amounting to		$2,765,735
547,986 quarter eagles,		1,396,962
In gold,		$4,135,700
1,000 dollars,	10,000	
6,546,200 half dollars,	3,273,100	
472,000 qr dollars,	118,000	
1,190,000 dimes,	119,000	
1,900,000 half dimes,	95,000	
In silver,	3,606,100	3,606,100
2,114,0000 cents,	21,116	
39,8000 half cents,	1,900	
In copper,	23,100	23,100
Whole amount coined in 1836,		$7,764,900

The Surplus Revenue.—The first payment of $446,000—being one fourth of the portion of the surplus revenue, which falls to Massachusetts—was paid to the Treasurer and Receiver General of the Commonwealth, this morning, out of the Deposite Banks. The amount paid by each, was, we are told, as follows: Merchants' Bank $226,000; Commonwealth $55,000; Fulton $65,690; Hancock $65,000; Phenix (Charlestown) $17,500; Franklin (South Boston) $17,500.—*Trans.*

The steamboat Iowa, on her passage from Columbus to Mobile, took fire and was consumed, with 330 bales of cotton, on the night of the 17th inst. The passengers were asleep when the fire was discovered, but they escaped without injury.

Institution for Savings in Boston.—The Semiannual Report of the Treasurer of this institution is just published, by which it appears that it is in a flourishing condition, and has the entire confidence of the community. The Treasurer states a fact on this subject which occurred in Nov. last and which strongly proves the confidence reposed in the Institution. 'In that month our usual experience is, that the money withdrawn exceeds that deposited, one day with another, about 50 per ct., and up to the 19th day of the last November, such was the uniform operation. By the circulation of a rumor, on that day, of the stoppage of one of the banks in this city, an influx on the three following days was caused of three times as much as was withdrawn. A steady crowd to put in money was felt. The laboring classes probably supposed, that here they would find a degree of security that could be materially affected only by a general convulsion of all the banks in our vicinity. Next week the current changed, and our payments exceeded the receipts 120.'

Naval.—U. S. sloop of war Natchez was cruising off the mouth of the Brazos, St. Jago, in the gulf of Mexico, 2d ult.

Santa Ana.—Gen. Santa Ana left Washington on Thursday morning, accompanied by his Aid, Col Almonte, and Capt. Tatnall, of the U. S. Navy, for Baltimore and there embarked on the same day at 3 o'clock, in the steamboat for Norfolk.—It was said that he would embark immediately on his arrival at Norfolk, on board one of the government vessels there, and sail for Vera Cruz. This move will probably enable him to arrive in Mexico before the expiration of the term of his presidency, in March.

Highly important from Mexico.—The New Orleans True American of the 16th inst. says that the U. S. sloop of war Boston, having on board our Minister near the government of Mexico, touched at the Balize on the 12th inst. on her way to Pensacola. Gorostiza had arrived in the city of Mexico.

Judge Ellis has arrived at Pensacola. The report is, that he had demanded his passports from the Mexican Government, and that they were refused.—He accordingly took the responsibility of returning without them.

Independence of California.—A letter under date of Jan. 3, from Vera Cruz, states that California has declared her independence of Mexico—that Bustamente was about to come into the presidential chair—and that if Santa Ana be released by the Texans, a general revolution is soon expected.

Vera Cruz, Jan. 3.—Affairs here have assumed a warlike aspect in relation to the U. States.

Chili and Peru.—A letter received from Buenos Ayres, states that information had reached there from Chili, that hostilities had actually commenced between Peru and Chili, and had been officially communicated by the British Minister to the merchants at Buenos Ayres.

Santa Ana Out-lawed.—The following intelligence, to be replied upon, will have an important influence upon the question of the acknowledgement of the independence of Texas.

Merchants' Exchange News Room,
New Orleans, Jan. 11th, 8 1-2 P. M.

I have just received the following important intelligence direct from the city of Mexico, that Santa Ana is declared by the present persons in power in Mexico, to be an out-law, and all citizens of any of the Mexican States are called on to shoot him, should he again appear within the limits of any of the States or Territory of Mexico.

Bustamente has been invited to the Head of Affairs there. Filisola has been tried and would have been condemned if the common people had not shewn a disposition to protect him at all hazards.

I also received advices from Nacogdoches to 16th Dec. from which we learn that the United States troops were to march next day for fort Gibson, via Fort Towson.

All was quiet on our Western Frontier.
Balt. Chronicle.

FROM LONDON PAPERS.

It was confidently reported that Don Miguel had disappeared from Rome about the end of November, and that he was preparing to make a descent upon Portugal.

Richard Westall, the well known artist, died at a small village on the Thames, on the 11th of January.—His old age has been afflicted with poverty and distress.

The second son of Lucien Bonaparte, who made his escape some months ago from the papal guard at Rome, has arrived in London.

The rumors touching the mental aberration of the Emperor Nicholas of Russia, are spoken of by the most judicious Paris journals, as idle fables, utterly destitute of foundation.

The St. Petersburgh journal gives an interesting account of the first trial of the steam engines on the iron railroad, on the 22d of November, at which the Emperor and Empress and all the members of the Imperial family were present.

At the request of an esteemed subscriber we insert the following from the Boston Evening Transcript.

HISTORICAL REMINISCENCE.

Mr Editor:—It has been generally believed, and I understand asserted, at some public lecture delivered last winter in this City, that the General Court or Provincial Congress, during the Revolutionary War, met nowhere out of Boston, excepting in the towns of Cambridge and Watertown. This is a mistake. It met also at Concord; and in April 1778, on Jamaica Plain, Roxbury, on account of the small pox being in Boston at that time, and its sessions were held in the church of which the Rev. Dr Gray is pastor. Will you insert this, in order to preserve an historical fact, which seems to me to be almost unknown, and to correct an historical error.

JAMAICA PLAIN.

We find the following entries, confirming the preceding statement, in the Records of the General Court:

1778. April 6—Selectmen of Roxbury to erect a Smoke House.*

1778. April 7—Message from the House, about 'removing the General Court farther distant from Boston, as they find the House decreasing in numbers every day, under apprehension of the danger from the small pox.' See also, General Court's Letter to Congress, (p. 488, vol. 38,) dated 'Roxbury, April 27, 1778.'

* The 'smoke house' was used to fumigate the sick of the small pox.

LOCAL REMINISCENCES.

Mr Editor:—I was glad to see in your paper of Friday evening last a notice, informing those who did not know the circumstance before, that the General Court or Provincial Congress met at Jamaica Plain in the year 1778. (Did they not likewise meet at Salem? I hope we shall hear how that was.) Few things are more remarkable, not to say often times more mortifying, than the fact that even important events are, many of them, so soon forgotten. I wish with your leave and that of your correspondent to add one or two matters connected with what he has already furnished us. The fact that the General Court met in this place (Jamaica Plain,) there can be no doubt. There are families still living among us with whom many of the members boarded. The cause of their removal to this place is already mentioned by your correspondent—the prevalence of the small pox in Boston. The proximity of the Plain to Boston, as well as the ease of communication, no less also many local attractions and advantages, rendered it a very eligible place. It is difficult to ascertain the precise time of their removal. It was during the year 1778, as the records show, and as the evidence of those now living attests. Many of the members boarded at the Parsonage, in the family of the Rev. Dr Gordon, at that time the Pastor of the Parish. Other members also resided in the families of at least three now living. One of these, an aged lady, between ninety and a hundred years old, with intellectual powers as active as ever, says, 'The whole scene is as clear and distinct in my memory as if it occurred this morning, instead of sixty years ago. One of my chambers—and it was not a large one—had five beds in it for the accommodation of the members. So me of them went home on the Sabbath; but General Lincoln of Hingham, who was here at that time, whether as a member or not I cannot say, but I remember him perfectly, staid to hear Dr Gordon preach.' Provisions happened to be as scarce it not so high, at that time, as they are now. 'My mother had tried in vain,' says another lady amongst us, 'to provide a dinner for a certain day. Nothing was to be had. But having a remnant of a leg of veal, left from the dinner the day before, she rose very early in the morning, turned it into a pie, adding as a companion to it a pot of baked beans and pork,—no mean dish with our forefathers either in dimensions or quality. When the members returned from Court, my mother was overjoyed at the reception her dinner met with. Mr Hale from Worcester clapped his hands as he sat down, exclaiming, "baked beans and pork, well done, the best dinner we've had since we left home." The House of Representatives met in the church, and chose the Rev. Dr Gordon their chaplain. The Senate and Council assembled in the elegant house opposite the then residence of Commodore Loring—in aftertimes of David S. Greenough, father and son. Dr Gordon, though a high Whig was arbitrary and dictatorial. He wrote to Washington directing him to the course he ought to pursue, and therefore would not be likely to hesitate much in assuming the same attitude to the General Court, indirectly in his prayers. At this they were justly offended. They accordingly dismissed him from the Chaplaincy 'thanking,' says Dr Gray in his historical discourse, 'that his prayers were rather intended to dictate the measures they ought to pursue, than to implore the divine direction of them.' Dr Gordon felt this reproof very keenly,—the more so as many of the members boarding with him voted for his dismissal. These are trivial incidents in themselves, Mr Editor, but nevertheless worth preserving. I will trespass upon this opportunity to say but one word more. Among other valuable things lost to us, is the origin of our name Jamaica Plain. There are two or three legends on the subject but they seem to be irreconcilable with known facts and on the whole apocryphal. Will any of your antiquarian readers while fingering their dusty rubbish help us to the recovery of it, and thus confer a favor on many others as well as yours, JAMAICA PLAIN JR.

Cincinnati.—If you make this city the centre of a circle with a radius of about 250 miles, you will include about four-fifths of the population of the Great Valley, or about four million souls. The means of communication too are abundant from every quarter of the compass to this spot. In 1850 the city had a fraction less than 25,000 inhabitants; the population is now estimated variously from thirty to forty thousand. The Directory of the city for the present year, gives the following places of public worship: Baptist 4—Presbyterian 6—Episcopal Methodists 5—Protestant Methodists 2—Catholics 2—Lutherans 2—German Protestants (dissenters from the Lutheran church) 1—Episcopalians 2—Friends 1—Unitarians 1—Universalists 1—New Jerusalem 1—Jewish Synagogue 1. We learn also that there are four other places of worship not named in the directory, making 33 places of worship in the city. One of the Baptist houses is occupied by Campbelites—one is an African church, with a colored pastor, who is esteemed as a valuable man.—*Zion's Advocate.*

A Rat-trap.—The Richmond Whig describes a rat trap, which seems really curious, from the novelty of the principle applied. It is nothing more than a box faced internally with looking-glasses coming down to the level of its floor, and with an opening for the rats to enter, prepared with a door to close upon them when the trappers think proper. Its success is founded upon the gregarious character of the rat. When he enters, and sees his form multiplied by the looking-glasses, he conceives himself surrounded by his species, and remains delighted with his company. It is even said that the first who makes the discovery will go forth and assemble the whole household to witness it. Be this as it may, it is stated the success of the invention, which was made accidentally, has been wonderful, completely clearing out those noxious vermin wherever it was tried. If such be the fact, it is, in a small way, a most useful discovery, though we should think, as it can only be used in daylight, its practicability would be doubtful. —*Metropolitan.*

A Dwarf has lately made his appearance at Paris, who has become an object of interest to the people of science in that city. He comes from Illyria, not far from Trieste, where he was born of respectable parents, and is called Gulia. The peculiarity of his case is that, up to the age of five, he was a child of ordinary proportions; but his growth then suddenly ceased, and he is now, at 22, just the size that he was then; he was, therefore, not born a dwarf. His height is exactly three feet. His figure is beautifully proportioned, and he possesses mind and intelligence not common to other dwarfs. He speaks fluently five languages—the two which are common upon the Adriatic, German, French, and Italian. He is, besides, accomplished; plays the violin, and mounts and manages a horse with considerable grace. The check to his developement at the age of five, and his invariable good health ever since, are however, circumstances worthy the attention of the physiologist.—*N. Y. Sun.*

Curious Discovery at Pompeii.—A letter from Naples of the 23d of October, published in the Paris National, says:

'Professor Zahn has this moment returned to town with the intelligence of a most curious discovery that has just been made at Pompeii. A complete table service in silver has been found. It consists of forty four plates, a large dish, three small vessels, two spoons, and four forks. The workmanship is admirable, and the articles are all in the highest state of preservation.'

It is asserted in a recent number of the Westminster review, that the mortality among the members of the House of Commons is greater than among any similar number of men belonging to the same ranks of life.

NOTICE. A discourse will be delivered by the Rev. Mr Clough, on Sunday evening at the Christian Chapel, corner of Summer and Sea streets, in behalf of the Female Union Benevolent Society. A collection will also be taken up for the benefit of the Society. Mr Clough will preach from the following text, 'Shall there be evil in a city, and the Lord hath not done it?' The charitable and benevolent are invited to attend.

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